Purpose of this paper

In a recent social mapping study conduct by John Burton for the Upper Watut communities, he identified Hatotao Tainameao the Principal Land Owner and Founder of the name Nauti used by the people of Upper Watut . However the current lineages of Hatotao remains unidentified to date. Likewise the Nauti Land boundaries remained unidentified

The purpose of this paper is to identify living lineages of Hatotao and to identify the land boundaries of Nauti to which Hatotao was made land owner to , and also give backgrounds of families and communities living on Nauti Land

Acknowledgement

I would like to give a special thanks to Dr John Burton for identifying the land owner relating to the name Nauti during his social mapping study for the Hidden Valley Mining Project.The identification of current living lineages of Hatotao will be in direct association with the outcome report Dr John Burton has presented in the 2013 Hidden Valley Social Baseline Update .

Introduction

The name Nauti, referred to as a village name in the Upper Watut of the Watut Local Level Government in Bulolo Morobe Province is not an ordinary village name. It has a special meaning rather than it been just a village name. The real meaning of the name itself is being fully interpreted in a self explanatory context by Dr John Burton included in this paper for further understanding and guidance to identifying the genuine land owner relating to the name" Nauti "

.HISTORICAL BACKGROUND

.Identification of Twelve Clan

The Kukukuku Tribes referred to as Watut people have twelve (12) recognized Clan and are classified into two categories 1. Major Clans .2. Minor Clans. The major clans are made up of five (5) clans namely 1. Apea. 2. Nautia. 3. Ekuta. 4.Titama. 5. Angmdia. These five major clan own the whole land within the boundary of Kukukuku country and feeders to the other seven (7) Minor Clans The minor Clans are made up of seven Clans namely, 1. Tausa. 2. Patea. 3. Qapdta. 4. Yakuyana. 5. Yakusa'a. 6. Qapatea. 7. Wangatea. These minor Clans are looked after by the major clan and they provide support and security to their land owning clans

.The History

The twelve clan of the Kukukukku Tribes all originated from a Sacred Lake named Watitauqka Pnga in the hinder lands of Kaindiba and occupied the central area of the Morobe and Gulf Provinces from the coast of Gulf Province to the coast of Morobe Province . The Kukukuku Tribes men shared land boundary on the north with the neighbouring Oro Kaiwa Tribesmen of Central Province and on the south with Malawaka and Kainantu people of Eastern Highlands Province.

As this took place in the history, a senior Nautia Man named Tainameao first settled the present area now called Upper Watut late in the 1600's living in Hamlets. As the time passed he raised sons and daughters and claimed large area of land mass including Lae and Nàdzàb . He maintained Ekuti Dividing Range his Westerly land boundaries and Black Cat Range his Easterly land boundary.In the early 1900's the eldest son of Tainameao namely Hatatao/ Hatotao was identified by the German Colonial Administrations and made him Land Owner and upon him was Nauti Founded

The German Colonial Administrations further name the land after Mr Hatotao's clan identity and named the land Nauti Land. This all took place at a site called Hingatita or Ingelita approximately two and a half kilometer west from the present day Nauti village.All other relative Kukukuku men who came into Upper Watut and to Bulolo and Wau to mine obsidian stone at the source of Watui River/ Ono River for stone axe and tapa cloth beating were served by him(Tainameao and his sons)

Hatotao maintained a campsite named Ivatuwa Qatenga now called Cliffside and Nami to defend his internal home land boundaries or qataqnga against Buang and Bitoi Kaiwa people and he maintained Qa'apa Anga Campsite to defend his land from Biaru, Waria and Ono people. Hatotao owned obsidian mining at the sources of Watui River and from him the whole Kukukuku people got the special stone for stone axe and tapa clothes making for bed, clothings and covering

While maintaining campsite at Ivatuwa Qatenga, they saw first Explorers with their local cargo carriers descented into Wau Valley via Biaru and Waria. Hatotao and his men made first attacked to the white men with their local cargo carriers near Wandumi at Wau early in the 1900's and this marked the pre- colonial war between the explorers and native Nautia Clan men . Hatotao then called for support from clansmen and they support Him . The native Nautia Clan men defend their land (Wau Valley) against gunfire from the miners lost 1800 men at Wau Valley and further 700 native Nautia men at Eddie Creek. The fight between miners and native Nautia Clan Men at Wau and Eddie Creek ended when the German Colonial Administrations identified Hatotao the chief of Nautiya Clan and made him Land Owner and the first Luluai for the entire Kukukuku Warriors

. IDENTIFICATION OF LAND OWNERS RELATING TO THE NAME NAUTI

The Colonial identified Land Owner and Founder of the name, Nauti, presented by Dr John Burton (John Burton 2001-Hv Social Baseline Update Final) attached below is the conclusive evidence of person having complete Ownership to the entire land in the Upper Watut including Hidden Valley Mining, Eddie Creek Mining and the Wau and Bulolo Township. Refer to the map showing internal Land boundaries of Nauti which covers the above named places, mapped by the Australian Colonial Administrations basing on the Land Record made by the German Colonial Administrations back in the 1920’s

THE HISTORY OF NAUTI VILLAGE,

UPPER WATUT CD,

MOROBE PROVINCE, PNG

WORKING PAPER No. 5

In the 1987 Provincial Lands Court decision handed down by G.C. Lapthorne, 50% of the Hidden Valley prospect was awarded to the party known variously as 'Nauti clan' or 'Nauti village'. The meaning of the word 'Nauti' in the context of the court decision is incomplete. The purpose of this paper is to give the background to settlement at Nauti.

Pre-contact times

The traditional pattern of settlement across the whole of the area occupied by Anga people was one of scattered hamlets, not villages—'ol i save go hait long bus' as one informant put it. This means it is wrong to expect a 'village' to have been established permanently on one spot for it to be 'real'. Typically, settlements would have formed and re-formed on a regular basis drawing people to them who had rights to use land in that area. While people say the mixed-clan settlements seen today are new and that the traditional pattern was for only same-clan settlements, hence the occasional use of clan names for villages, such as 'Ekuti' (not now in existence) and 'Nauti'. As we shall see, this is contradicted in evidence below where men are found staying at their wives' villages very shortly into the colonial period.

First contact

The first known contact, in the account of the senior Nautiya leader, was an party of Germans who arrived on foot and built a wooden platform to get a good view of the Watut Valley. The platform was probably for the purposes of photography, but the behaviour of the explorers is interpreted as follows: The Germans found it difficult to make contact with the Nautiya because they lived scattered in the bush, but one day they lay in wait until they saw a man coming and they jumped out and held him ('ol German kirap na holim em'). The man's name was Hatotao, the eldest of Tainameo's eleven sons. The Germans gave him some of their things—salt and so on—and showed him what they were. This all happened at the place we now call Nauti.

Hatotao called for all his brothers and their wives and children to come out. Then the Germans asked Hatatao who they were. Hatatao replied in sign language that they were all his children ('mi lukautim ol dispela pikinini'), he looked after them, and when they were big they would follow him and take over this land ('sapos ol bikpela bai ol kirap na kisim graun bilong ol'). The Germans asked him how they had come to be there and Hatatao put up his hand and pointed to the west; this is where they had come from ('Hatatao putim han bilong em I go long West na em soim em olsem; em i kam long dispela hap').Then they built a ladder up a tall tree and climbed up and made a platform on top. They looked up to the head of the Watut River and they could see there was no settlement above Nauti; it was big bush. Then they looked back towards Wau and the same thing: there was no settlement this way either. They worked for a while taking pictures and making a map. Over the area they could see there were no signs of people, except smoke coming up from some places nearby.

When the Germans had finished this they asked Hatatao what his name was, and he told them. Then they pointed to his son and asked what his name was. Hatatao said 'koka', meaning 'boy' in Hamtae language. The Germans wrote this down as Kukukuku, and many people still call us Kukukuku. This name began with Hatatao and this meeting with the Germans.The Germans wrote this story down taking one copy to Germany and giving one copy to Hatatao. Unfortunately this was destroyed later when Hatatao's enemies came and burnt his house down. But by signs, the Germans indicated that Hatatao was the landowner here and they made him the Luluai of the place. They asked what his people were called and he said 'Nautiya', so unlike many places named after rock outcrops or rivers, the place name Nauti was taken from the name of the inhabitants (from History of Nautiya clan).

Like many other 'histories' (including many of our own), the account is formulaic. That is the central elements of the story are fitted together in a standardised manner (it follows a 'formula'). The key elements are (i) the meeting with whites (ii) simple greetings in sign language, (iii) the use of the tree-top platform to look out (and no doubt take photographs) across the Upper Watut, (iv) the conferring of Luluai status on Hatatao, and (v) the inference that land title was conferred (or confirmed) by sanction of the colonial power. Although several of these things obviously did place at once, parts may be conflated from several events over a period of initial contact and the inferences of meaning are formulaic additions.

As a example of a formulaic ingredient, it is remarkable luck that the lineage head himself should accidentally be the first to encounter the whites. To the whites, it was not important who was contacted first; their first choice of Luluai would have been the lineage head anyway. But in the Nautiya story-formula, Hatatao is the only candidate who could have made the contact because the formula says historical actions are to be collapsed onto a single ancestor-hero, in this case Hatatao.

Next, the few simple courtesies that can be expressed between strangers with no common language—'we came this way', 'who are you?', etc—are read by both parties differently. The one central fact of equal present-day relevance to the living story-teller and the non Nautiya reader is that the whites performed a 'witnessing event' in respect of Hatatao and his people. That a tree-top platform should have been built is simply a historical oddity, but the whites could not have given a better 'witnessing' sign if they had planned it deliberately. At the same time, the platform was very possibly used for photography, the ultimate witnessing act in Western culture.

Three German expeditions: hits or misses?

Who were the Germans? I review the known candidates for early contact in this area in Working Paper No. 6, and it seems that each of the three documented German expeditions missed the Upper Watut. During the last one, in 1914, Hermann Detzner certainly believed he had crossed the main range and arrived at the Upper Watut, a river he should have been aware of from the missionaries who went before him only a year earlier, but it seems he was mistaken and his 'Watut' was the Langimar.

On the other hand, at least we know he spent about two months among relatives of Upper Watut people to the south of the Ekuti Range. So if we cannot yet pin down any 'Germans' for Hatatao to see in the Upper Watut, at least we do know they were out and about in this area. (It is not Hatatao's fault that, for once, it is the remembered history of the whites that is the vaguer.)

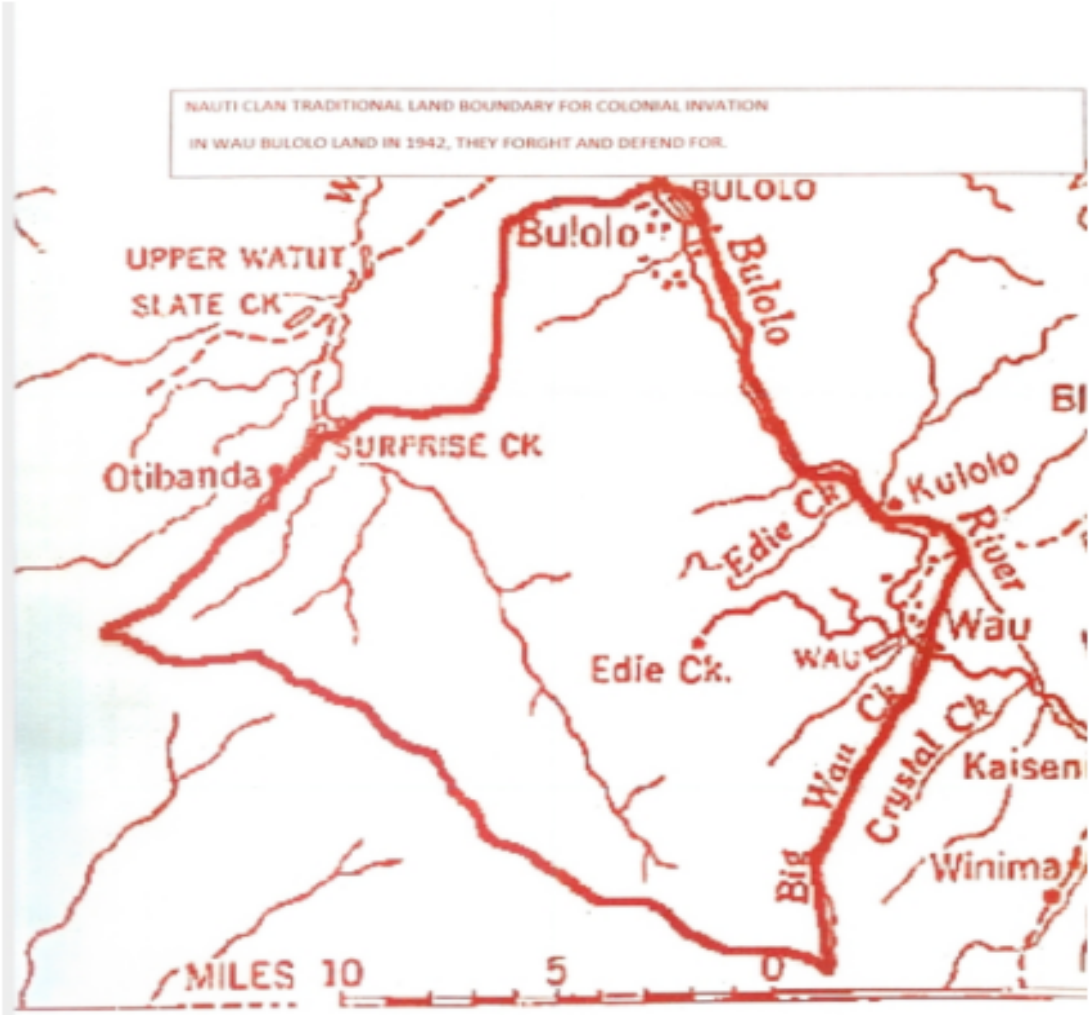
Where, then, was the 'Nauti' of Hatatao?

It may not have been not far from the present site, but 'it' was not then a village as, following the general Anga custom, the people lived in various hamlets in defensive positions on ridges above the river. An early site named by a Yatavo informant was Ingelita. He said a 'German' came here and met and old man who conversed with him, resulting in the clan name, Nauti/Nautiya being applied to the place. Perhaps this was Hatatao. Later, many miners worked for alluvial gold in the Upper Watut; one, Jack O'Neill (1979), had boxes on a 'Nauti Creek', although this is miner's name applied to a river some distance from the place Nauti in the story above.

JOHN BURTON

Pacific Social Mapping

The internal Land boundaries of Nauti according to Australian Colonial Administration record starts from the far end of Bulolo Town along the Bulolo River at an approximate grid lines of Longitude 7°12'28"S and Lattitude 146°35'38"E and runs west meeting Bulolo Watut Dividing Range and turning south following the Range to the head waters of Tapanda and and turning northwest following Tapanda Creek meeting Watut River and turning south following Watut River to the junction of Sapanda Creek and turning west following Sapanda Yakuwa Range meeting Ekuti Dividing Range and turning Southeast following Ekuti Dividing Range until it meets Bulldogs Track and turning north following Bulldog Track back to the headwaters of Big Wau Creek and turning southeast following the Big Wau Creek meeting Bulolo River and turning northwest following the Bulolo River back to the Starting Point

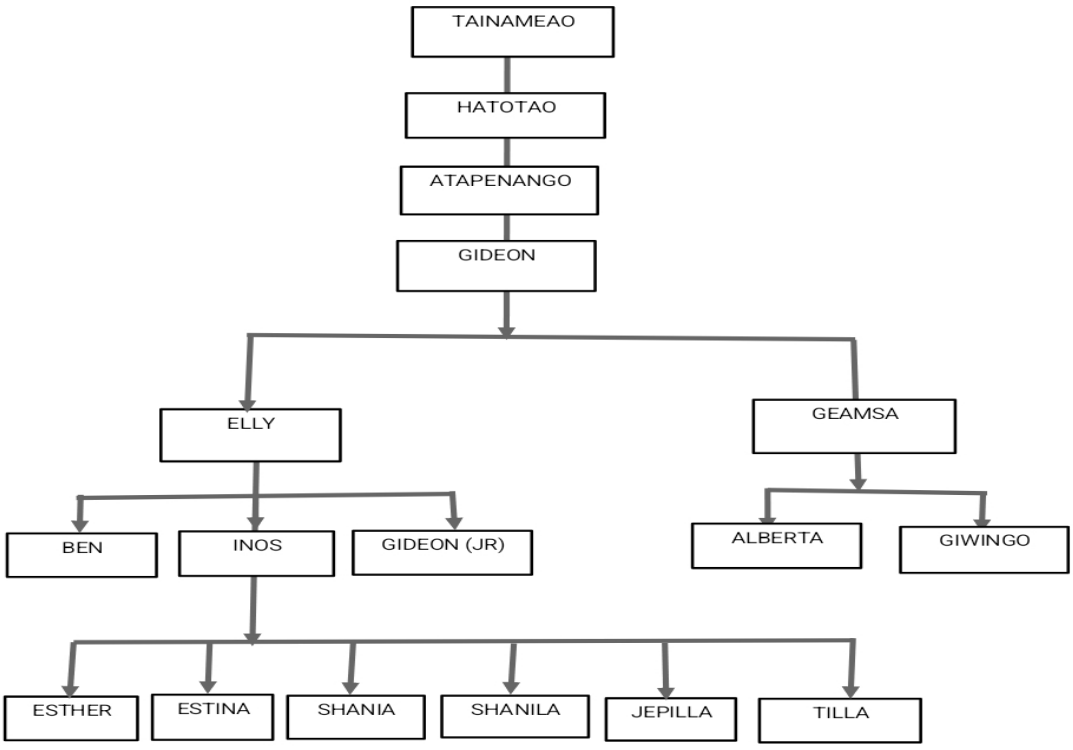


Map showing Internal Land boundary of Nauti named Inner Circle

IDENTIFICATION OF CURRENT NAUTI LAND OWNERS WHO ARE THE LIVING GRANDSONS OF MR HATOTAO TAINAMEAO

A lengthy family lineages study was undertaken by Nauti Land Group among the communities of present day Nauti Villages who are Tainameao Family basing on the outcome report presented by Dr John Burton above with the assistance of village elders, it was established that Geamsa Gideon and Elly Gideon are the living lineages of Hatotao the Founder of NAUTI . The Family Tree given below is the summary identification of Hatotao Tainameao Family Lineages showing the current land owners relating to the name "NAUTI "

Complete Family Tree of Hatotao Tainameao, the NAUTI LAND OWNER FAMILY



BACKGROUNDS OF FAMILIES AND COMMUNITIES LIVING ON NAUTI LAND

. The Biangai people

The Biangai people are from Lababia in the Huon Gulf District in Morobe Province. They were recruited as labourers and cargo carriers by the early miners and patrol officers from Lababia near Salamaua to work on the Wau Goldfield between 1900 and 1920. While working on the Goldfield, they build shelder to live a settled life and work on the Goldfield. During World War II, the miners and patrol officers withdraw leaving the labourers behind. The labourers were stranded and were unable to go back home. They continued to live in the Wau Valley just like the Sepik communities living in the Wau and Bulolo Township.**The traditional land owners to the land surrounding Wau Township and Wau town itself are Hatotao Tainameao Land Owner Family**

The Ekuta Clan (Yatavo Family)

The Yatavo Family living at Nauti namely Kipas Hangitau Family, Naino Quamio Family, Peter Askai Family Vione Anteno Family, Fex Yayamtao Family, Koi Ngamalu Family and the Mathew Papainatau family are from Sapanda. They moved into currently location in 1954 following Naino, the inlaw of Tainameao. The land owners of Nauti are Tainameao Family .Refer to (4.3) the history of Yatavo Family presented by Dr John Burton below

The Tainameyo-Naino agreement over land above Nauti

A man who became a protégé of Tainameyo in the Nauti area was Naino Yatavo. Naino married Kanaweoti, Tainameyo's daughter, around 1915. According to Guyo Saweo, Vione Anteno, Naino Qamio and Yateme Yaiyamtao, Tainameyo then allowed him preferential access to hunting over the land to the south of a rough line from Matuanga Ridge to Mutikanda Creek. As shown above, the hunting of kapuls played an important role in Watut culture. High demand was created by the fact that the most important part of brideprice consisted of bilums filled with smoked kapuls. The responsibility lay with the groom's mother's people (inlaws and matrikin) who would expect to make camp in an area of primary bush for several months while they accumulated and preserved the kapuls by smoking them. Unlike at Menhi and other places at the head of Slate Creek where land for hunting was frequented by many men, the valley of the Upper Watut headwaters was largely virgin bush. Tainameyo not only had no reason to limit the access of others to hunt in here, but as inlaw to Naino's people he was bound in custom to render assistance.
In piecing together what happened next, the Kepas Hangitau is at variance with Guyo. Kepas says his father Hangitau lived late in his life in the Nauti area and had camps—he does not claim sit paia or permanent places—at Tawaqa and Matuanga Hipika. This was during the 1920s, because Hangitau died shortly after Kepas was born, which was around 1928.

Guyo says that the only Yatavo descendant to make gardens was Vione's father, Anteno Naino, at Matuanga Hipika, and this cannot have happened until the end of the 1930s, because Anteno was only born around 1915. A resolution may lie in questioning Kepas further about the status of Hangitau's 'camps'. If these were quite temporary—I stress he has never said they were sit paia—he may agree he had never relinquished his permanent home at Sapanda. The Pingi sanguma case below certainly shows that other Yatavo grandsons, Askai and Qamio, were at Sapanda in the 1930s; it is not until 1946–47 that Qamio and others came to settle
with the Nautiya at Nauti. A source of confusion lies in the way Vione Anteno, Naino Qamio and Yateme Yaiyamtao show the division of land above Nauti among the five extended families that comprise Yatavo's descendants today. Guyo has certainly endorsed this in the past (for example, at a meeting in Bulolo on 15/2/1998 when J. Tsinoung, Vione, Naino and Yateme were present) . However, his recent emphasis (at Sakananga on 24/10/2000 when J. Tsinoung, W. Belapuna and Naino present) of the grant of preferential access to the land by Tainameyo, rather than an were outright gift of it to Naino Yatavo, means that the division was intended to be into hunting areas

. The Titama Clan living at Nauti

The Titama Clan living at Nauti are from maternal family of Tainameao .They are not Nautia Clan, they are Titama clan and live on the land of their cousins, land. They are not land owners of Nauti.

The Apea Clan living at Nauti

The Apea Clan living at Nauti village are descendents and extended families of a daughter of Tainameao. They are extended family of Anteno inlaw of Tainameao.They are not land owners of Nauti

. The Nautia Clan

Not all people call themselves Nauti/Nautia clan are land owners of Nauti. Only few are land owners while majority are not. The Joseph Apainuiti Family, the Moses Mumengau family and the Guyo Saweo Families are part of Tainameao Family . However they dot not own the land. The land owner and land controlling family to Nauti land from the Identified land owner and founder of Nauti are Hatotao Tainameao Family

The current Land Owners from the Founder of Nauti Land, Mr Hatotao Tainameao are Gideon Family. Geamsa Gideon and Elly Gideon are the identified lineages of Hatatao and are the genuine land owners of Nauti

. Ekopa and Nanewi Community

The family of Klinking and Naneo came in as planters and bush cutter to the National Forest Authority Forestry Plantations in 1982. While working for National Forest Authority, the family construct dwelling house but were continuously burned and evicted from the area by Environment Protection Authority. In 1986 the family approach Guyo Saweo and asked for piece of land to elect house to live in and work with PNG Forest Authority

Guyo Saweo negotiate with McAdam National Parkpermanent and the National Forest Authority's and have the Naneo and Klinking family settled at the current location Ekopa and Nanewi..They are not land owners or part of Nauti Land Owner. See attached District Court Order Witnessing settlements of Naneo and Klinking family at Ekopa (appendix 7)

Manki Community

The Langama people of Aseki currently living at Society Bridge and Paiya Tawa calling themselves Manki Clan or Manki people were settled by Hatotao Tainameao between 1920's and 1930's. The name Manki was given to the Langama people by the then Hatotao Tainameao. After his appointment as luluai by the party of German patrol officers , they took him on a patrol and meet the adopted Langama man and asked who this could be and Hatatao replied and said, manki blo mi and the writer wrote this down and name the Langama man Manki Clan and the area he lived in at Society Bridge named Manki.

Wataiya Community.

The Community of Wataiya were settled by Tainameao family. They are from Kapau, LLG and Nanima LLG in the Menyamya District. Non of the people living at Wataiya are Land owners. They are all settlers who settled in the area under permission from Guyo Saweo between 1982 and 1990. The traditional customary land owner of the said area are Hatotao Tainameao Land Owner Family.

. Kaindi Community

The Community of Kaindi are all settlers . They came in as miners and settled the area between 1980's and 1990's. Kaindi communities live on State Land, 6,000 Hectares. The community living at Kaindi are from Upper Watut, Kapau, Aseki, Menyamya and Kaindiba. The traditional land owners to the 6,000 Hectares State Land are Hatotao Tainameao Land Owner Family

. Wara Wau Community

The Community living at Wara Wau, Ayaiti and surrounding areas are also settlers migrated from Kapau, Aseki, Menyamya and Kaindiba about the same time as the community of Kaindi. The traditional land owners to the Wara Wau community are Hatotao Tainameao Land Owner Family

. Nami Kolanga Community

The Nami and Kulanga community are settlers. They came in as miners and settled the area between 1970's and 1990's. These communities live on State Land namely 6,000 Hectares. The communities are mixed communities from Upper Watut, Kapau, Aseki, Menyamya and Kaindiba. The traditional land owners to the Namie and Kulanga State Land are Hatotao Tainameao Land Owner Family

4.13. Kobiak communities

The Kobiak communities are from Mumeng. Only single family were settled by the state as care taker to conservation area between 1960 nd 1970's. Majority came and settled the area after the Kumalu River flooded their homes. They are not land owners. The land they live on is a state land and the traditional customary land owners of the state land are Hatotao Tainameao Land Owner Family

4.14. Heiyu Hikinangowe community

The community are mixed populations of Upper Watut, Kapau Aseki and Kaindiba origins. They settled the area about 1980's under permission from Vione family. The land belong to Hatotao Tainameao Family